VOLUME LV CHICAGO, JUNE 8, 1905. NUMBER 15

# UNITY

Freedom, Fellowship and Character in Religion

## THE HOUSE OF PRAYER

*Read at the Civic Dedication af Abraham Lincoln Centre*

DEEDS are the prayers of those,
Those strong, brave souls that face the world,
That face the dark, and unafraid
Would seek thy face, oh God.

They pray with trowel, loom, with ship, with axe,
They pray in furrowed field, in candled mine,
They pray in hospital, in court, in mart
Whose honest work is service to all men.

Men cannot curse Thee, they but curse themselves
That violate the laws of brotherhood.
Thy measure is full measure of each life,
No grace for shirk, no tolerance for greed.

Make this a House of Prayer,
Let thought and deed go bravely forth
To help, to hearten all thy folk;
Make this Thy house, oh God.

*Anonymous.*

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Vacation Time is at Hand

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**OPEN FOR GUESTS JULY 1—SEPTEMBER 20**
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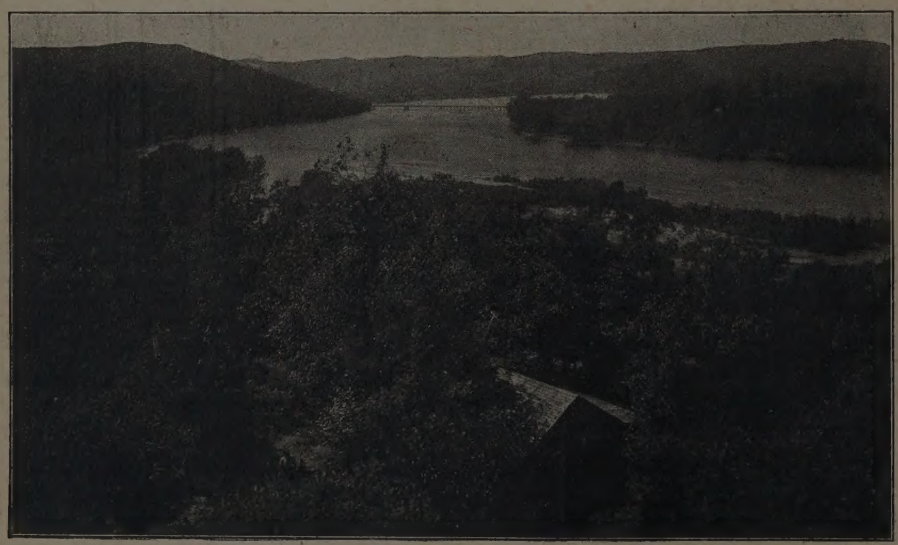

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Oakwood Boulevard and Langley Avenue, Chicago

# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LV. THURSDAY, JUNE 8, 1905. NUMBER 15

> This building is dedicated to public service, honoring the memory of Abraham Lincoln, democrat.
> —from bronze tablet on south front of building.

The animus of Jeremiah Crowley, the deposed Roman Catholic priest, in securing the arraignment of certain managers of a Roman Catholic fair on Wabash Avenue last week for operating a gambling device and selling lottery tickets may be an unworthy one, but one can but be impressed with the fact that the occasion which made such arrest possible is scandalous. Grab bags, fortune wheels and lottery tickets are no more justifiable in a church bazaar than in a beer garden, indeed, much less justifiable. UNITY has always protested against the demoralizing influences of the church fair as generally conducted. It is the last resort of imbecile church financiering, as unsatisfactory on economic as it is on ethical grounds. Let there be no more church fairs in order that there may be a beginning of legitimate financiering of the higher interests of life. The *quid pro quo* for spiritual commodities is a neglected page in the bookkeeping of the much vaunted business man who so often boasts of his integrities because he "pays all his bills" and "owes no man a cent." Indeed? Has he paid all his debts? Does he owe no man anything?

It was a conjunction, as strange as it was beautiful, that brought Wm. C. Gannett to Minneapolis for the memorial service for Henry M. Simmons last Sunday morning. The dedication of the Abraham Lincoln Centre in Chicago brought Mr. Gannett west, his old friends of Unity Church, St. Paul, taking advantage of his western visit, arranged for his presence at the laying of the cornerstone of the new church building, and this was the Sunday for the memorial service for Henry Simmons in the Minneapolis church. Mr. Jones tore himself away from the scarcely completed dedication services at Chicago. Mr. Boynton suspended his Sunday morning services at St. Paul that he and his congregation might take part in the impressive service. Mr. Boynton conducted the services. Professor James K. Hosmer spoke briefly for the society, and the two veteran comrades, the only two surviving members of the "Old Guard" that formed the Unity body guard in the seventies and the eighties now in active service, spoke their broken words of love and appreciation out of full memories and abundant associations tender and heroic. In a later issue these with other memorial words will be duly printed in UNITY. The editor will be glad to enrich the "Simmons Number" of UNITY with such tributes, memories, incidents and anecdotes as his old friends may send or the space permits. A timely rain brought the cornerstone ceremonies of the afternoon to an untimely end, but the three friends who, in the morning stood together in the presence of a blessed memory, in the afternoon touched elbows in the interest of a great hope.

"Make no more giants, Lord, but elevate the race at once" is the prayer which Browning puts into the mouth of Paracelsus. Hero worship has its dangers. The average man is too prone to attribute progress to the work of giants. This principle is illustrated in the disposition both north and south to exalt Booker T. Washington by a process of cancellation, by implying that he is an exception, a soul apart. All honor to Booker T. Washington; his triumph is a noble one, but he is best understood when regarded as a member of a class, one of many. William E. Curtis, in his letters to a Chicago daily, has been contributing clarifying information on the negro question in the south. His last letter is of the work of W. H. Counsel at Normal, Alabama, a man too little known in this connection, a man who built his first normal school, a modern three-story brick building, right across the way from the old-fashioned mansion in Huntsville, Alabama, where he lived as a slave until Sherman's army came along. When 19 years of age an Indiana chaplain taught him to read. His institution has sent out 984 graduates since 1875. Eighty-six per cent of these graduates own their own homes and are paying taxes, and Mr. Curtis assures us "not one of all the graduates has ever been charged with a crime or convicted of misdemeanor." Apropos these interesting facts, the readers of UNITY will eagerly look for the publication of Mrs. Vandalia Varnum Thomas's paper on "The Coming South," which was one of the striking features of the Congress just closed at the Abraham Lincoln Centre. The paper may be looked for as soon as space allows. It is a valuable contribution to that much neglected "other side" of the negro question.

"Father Hyacinthe and His Wife" is the title of an appreciation of this remarkable priest of the Old Catholic Church in the June *Open Court*. Father Hyacinthe commands our admiration for the earnestness,

courage, and integrity, which have marked his long struggles against certain phases of the Roman Church. His liberal views and finally his protest against the non-representation of the Greek and Anglican communions in the Council of the Vatican in 1869, caused his excommunication. Believing in the right of the priest to marry, Father Hyacinthe wedded in 1872 an American lady, Mrs. Emilie Merriman. His life has been spent in the service of the Old Catholic movement, and services are still held in the Old Catholic Church of Paris, which he opened in 1879.

"Some of the difficulties against which Père Hyacinthe contended when preaching Catholic reform have been removed. With a hostile government, an opposing press, but few friends, with the immense power of the Roman Church against him, and infidelity scoffing: with all this it is not strange that Père Hyacinthe did not accomplish more—but that he stood! It was no small thing to contend boldly for these reforms: Repudiation of papal infallibility; claiming the right to have the Bible and the liturgy in the vernacular, and reading of the Bible by the laity; voluntary (instead of compulsory) confession, giving of the cup to the laity, and freedom of the priest to marry."

Not only has this courageous stand for his convictions consecrated the work of Father Hyacinthe to the heart of the liberal everywhere, but there is a breadth of sympathy and a universality in his nature which is appealing:

"The noble and ambitious desire of Father Hyacinthe and Mme. Loyson is not only purification and unity within the Catholic Church, but brotherhood and mutual sympathetic appreciation among all monotheistic peoples, Jews, Moslems, and Christians."

That is the last word, is it not—brotherhood, and a sympathy transcending race and creed? In their ideals of unity these two sweet-faced, high-souled people, alien to us as are their mediaeval creed and quaint symbols, are yet farther on the forward road than many of our Protestants—farther, even, than some of our radicals, whose sympathies have not yet broadened to include the Jew and the Moslem in the fellowship of faith and the brotherhood of common purpose.

D.

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## The Tenth General Meeting of the Congress of Religion.

Again we yield the pages of UNITY largely to Congress reports, which will be continued from week to week until all the available material will be offered our readers.

The blending of the Congress with the dedication exercises was so happy that neither delegates nor readers, any more than the editor, can tell where the one ended and the other began, for all of the program went happily into each of the interests. The Abraham Lincoln Centre building and people were a contribution to the Congress idea, a new tool, or rather a chest of tools, for the Congress workers, while the Congress exercises were fitting elements in a harmonious dedication.

Of all the congresses held it may be safely said that this one leads all the rest. At the ten sessions there was no disappointment; all the numbers announced were given as advertised with one single transfer. Each of the four evening audiences packed the new hall; some of the nights many hundred went away. It is safe to say that each night a thousand people and more were in attendance. The day attendance generally filled the lower floors of the auditorium. The noon lunches for Wednesday and Thursday satisfied the hunger of hundreds each day.

We will not attempt to specialize or discriminate, preferring to let our readers judge for themselves. In this week's issue we will invite our readers to attend the social dedication, an occasion as inspiring as it was unique. The voices of the Salvation Army and the representative of labor blended harmoniously with those of Baptist, Methodist, Congregationalist, Episcopalian, Presbyterian, Unitarian, Universalist and Hebrew, the melody of each voice contributing to the harmony of all the voices.

Necessarily there was little time and perhaps less courage to discuss business methods, not because there was nothing tangible to do but because the work in sight was so out of proportion with the working material at hand. All the official representatives of the Congress present were men and women already preoccupied, whose time and energies are fully mortgaged, and still there was not lacking courage, as may be seen from the resolutions that follow. For this week we must be content with announcing the re-organized board and the spirit and purpose entrusted to the same by the resolutions and instructions enacted.

We hope our readers will read carefully and note the opportunities and invitations involved. To carry out the purpose of these resolutions a minimum sum of fifteen hundred dollars should be raised in addition to the usual revenues. Let no one presume that this sum exceeds the limits of possibilities. If it is not forthcoming it lies in the meagerness of faith, a lack of courage and the halting loves of those who see a great thing to do and who are confronted with the high problems towards the solution of which the Abraham Lincoln Centre and the Congress of Religion are prophetic factors. This very editorial will be read by fifteen men or women who might easily contribute each a hundred dollars for this additional fund, which under the direction of the General Secretary can become the hands and feet of the Congress cause. Each one of those fifteen men or women will in the privacy of their own hearts say, "I will gladly contribute my hundred if only the other fourteen were in sight." If this confession is only made to the General Secretary, who is also the Editor of UNITY, the fifteen men or women will be promptly revealed the one to the other. But this is not the only way of doing it. The First Vice-President of the Congress and Chairman of the Executive Committee, Dr. Hirsch, himself becomes personally responsible for one-third of this Field Secretary fund and there were other pledges confessed. We want the fifteen who will be the minimum, then the pledges of Dr. Hirsch and others will add the potent maximum.

Friends, let us get at it. The Abraham Lincoln Centre needs to be occupied, is waiting for work.

Here are the officers and the resolutions.

OFFICERS ELECTED.

President—H. W. Thomas.

First Vice-President—E. G. Hirsch.

Other Vice-Presidents—John Faville, R. Heber Newton, E. P. Powell, Joseph Krauskopf, Claude Montefiore, London, Eng.; Prof. Upton, Oxford, Eng.

Executive Committee—E. G. Hirsch, Chairman; John Faville, Peoria, Ill.; Caroline Bartlett Crane, Kalamazoo, Mich.; Herman J. Randall, Grand Rapids, Mich.; N. O. Nelson, St. Louis, and the Chicago members of the board.

Directors—R. A. White, Chicago; Nathaniel Schmidt, Ithaca, N. Y.; Granville Ross Pike, Eau Claire, Wis.; W. C. Gannett, Rochester, N. Y.; Paul Carus, Chicago; Edwin D. Mead, Boston; David Starr Jordan, Leland Stanford Jr. University; Joseph Stolz, Chicago; Anna Garlin Spencer, New York City; Charles Ferguson, Kansas City; N. O. Nelson, St. Louis; E. S. Ames, Chicago; F. H. Bodman, Battle Creek, Mich.; Daniel Evans, Cambridge, Mass.; Willard B. Thorpe, Chicago; Fred V. Hawley, Chicago; R. C. Bryant, Rockford, Ill.; Mrs. Andrew MacLeish, Glencoe, Ill.; P. M. Snyder, Rockford, Ill.; A. B. Philpot, Indianapolis; R. C. Dennison, Janesville, Wis.; C. F. Niles, Menomonie, Wis.; Mrs Julius Rosenwald, Chicago; Caroline Bartlett Crane, Kalamazoo, Mich.; Herman J. Randall, Grand Rapids, Mich.

RESOLUTIONS.

*Resolved,* That any director or other official member of the Congress of Religion is authorized by the Board to hold local meetings advocating the principles of this Association on all lines of civic and religious effort.

*Resolved,* That the Congress of Religion recognizes in the construction of the Lincoln Centre the inauguration of a new era when the church shall become the heart of our civic as well as our religious life.

*Resolved,* That we will coöperate in building similar centers in other cities.

*Resolved,* That in rural districts we indorse the tendency to create school centers where not only educational but religious efforts shall find expression and shall coördinate with the industrial spirit of the age.

*Resolved,* Finally, That the Congress of Religion recognizes in the formation of cosmopolitan clubs in our universities and colleges the essential spirit of this organization, and we welcome them as our auxiliaries.

*Resolved,* That this Congress of Religion, meeting mid the reverberations of the greatest naval battle of human history, trusts that its tremendous lesson of Peace will not be lost to the nations; that they will realize more than ever from it the crime of national aggression and the woful cost of attempting to settle national differences by the appeal to Might instead of Right; that this day of humiliation and victory, cemented by carnage, may hasten the coming of the day when two nations drifting into conflict shall as a matter of course approach some world's tribunal of justice and submit their case to arbitration and the decision of ethics,—this always and everywhere.

*And Be It Further Resolved,* That this Congress recommend the increasing use by schools, churches and all other pacific organizations, of the white-bordered banner, as a symbol of the world's interest that ever encircle the loyalties represented by our national flag.

Resolutions adopted.

Resolved, Whereas the predatory method and practices of certain business corporations menace the higher interests of society, and

Whereas, The church is charged with the duty of maintaining high moral standards and heroic leadership,

Resolved, That the church should abstain from relations of honor with, and dependence upon, the men who are responsible for the commercial crimes of such corporations, that it may fulfil its calling with freedom and effect.

## The Social Dedication of Abraham Lincoln Centre.

Tuesday, May 30, 8 p. m.

Mr. Sumner Sollitt, chairman of the board of trustees of All Souls Church, opened the meeting. He said:

Friends and Neighbors: It is our extreme pleasure to greet you here tonight in the name of Lincoln Centre—the new home of our All Souls Church and our Mr. Jones.

This edifice will have served its purpose ill if it may not soon become natural for us all to regard it as a home building. We hope that it may become associated with all good service in the neighborhood, and that the great spirit of democracy from whom it takes its name may become nearer and dearer to us all through it.

It is a happy coincidence that brings this meeting on Memorial Day, a day on which all creeds and classes of our common country have a single interest.

We all await with great anticipation the pleasure of hearing this evening from several of our neighbor workers here present, and trust it may be the beginning of other such gatherings. Again I welcome you all, and ask you to accept our hospitality in the very brotherly spirit in which it is extended, and to make yourselves thoroughly at home.

It is with pleasure that I introduce to you Mrs. Kent, chairman Charitable Section, to extend you further greeting.

MRS. WILLIAM KENT:—We are here to find the points where we agree with people, not where we disagree; the ways in which we are alike, not those where we differ; the fundamental truth and not the changing creed.

*Unity* is the motto of this church. "Here let no man be stranger," and "He has made of one flesh all nations of men."

I speak for the charitable section, but really all the world is charitable, all is educational, all is social. In different ways we are all here to open the resources of this building to our neighbors and hope that they in turn will feel that it is theirs to give to someone else.

Miss Pfeiffer is our social worker.

The Chicago Woman's Club is interested in this need of Social Workers throughout the city, and especially in connection with the schools.

The Educational Department of the club may place such a worker in the John Hamline School.

Miss Pfeiffer has helped to start two gardens in vacant lots of the neighborhood, where flowers and vegetables are growing. She has a penny savings bank branch. She is organizing boys' and girls' clubs. She is busy answering appeals of all kinds, for people come here with their needs and problems.

What Miss Pfeiffer *hopes* to do would take too long to tell. One especial thing we are working towards is a summer kindergarten, which would open these cool, beautiful rooms to the children in the sultry days of July and August.

Charity is a large word, and it is a democratic word, or it would have no place here. We all of us need Charity.

MRS. G. F. SHEARS:—Our chairman has asked me to speak for the educational section and I find some difficulty in so doing, for the limits of this section are so ill defined.

While Lincoln Centre, as my associates will tell you, aims to meet some of the social needs of the community and will try to do its part to relieve distress and furnish aid to the indigent, yet the real work of the Centre is educational.

From the "magazine dispensary" to the Sunday sermon it is the educational spirit which we hope will permeate our every effort. We wish to stand in this community as a permanent protest against ignorance, indolence and vice. To the ignorant we will supply opportunities for the acquiring of knowledge. For the intellectually indolent we *hope* to create a desire for mental activity, and for those whose unfortunate surroundings have diverted them into a vicious life we desire to create an atmosphere and environment that will make easier for them an emergence into a different life. This we believe is the permanent work of Lincoln Centre. All other is but palliative and temporary.

Much of this work is already begun. With our increased facilities for work increased opportunities are before us. I may mention but a few of our more prominent features.

We propose to continue giving to men and women opportunities to study together under competent leadership the work of the great writers and thinkers. We really offer college opportunities to those who have been deprived of them. This is not an untried venture. For twenty years study classes have been maintained in the building across the street, and their helpfulness has been abundantly proven by the large numbers in attendance. Our classes in science, history and art offer attractive courses each year. One of our most valuable courses is the study of the history of religion, not for the purpose of enforcing dogmatic points of difference but of discovering the truths which underlie all forms of creeds, and this course is no experiment.

The Tuesday class in religion covers a seven years' course of study. It is now in its eighth year and has an enrollment of 150 members. Think of it! One hundred and fifty people in this community, a community which we have been told is largely given over to the frivolities of life, seriously pursuing a study of this kind year after year. Not stereopticon views and lectures attractive to the eye of "Cities I Have Visited," but classes in which lessons are prepared. These same classes are repeated on Friday evenings under the same leader, Mr. Jones, for the benefit of those who are unable to attend at other times. Can any one estimate the broadening value of this study? We believe in the moral value of the culture of every faculty in the young, and we are firm believers in the moral value of manual training for them, and we hope that this department, which has flourished in such discouraging surroundings in the old building, will now be carried on in a way that will be of itself a sufficient cause for the support of Lincoln Centre had it no other interests.

It is hard to say that any one phase of our work is of greater value than another, and yet there is one thing we wish to do for this community that is very near to our hearts. One of our members has given us the "Hill Reading Room." We hope to add to this a library that will not only furnish recreation for its readers but will do more than that. We believe that the free public library of this city is a great educational force, but we believe that in this community a free library of well selected books, with living guides in the selection of books, a free library in which young and old may be at home, may make friends of books, and will be of inestimably greater value. We see no reason why such a library conducted as we propose to conduct it might not receive the support of this community irrespective of credal affiliations. The library is not for any church but for the community, and we hope for the encouragement of every thoughtful person in this work.

As yet our book shelves are empty. We have literally worn to shreds our old books, which fact is in itself a justification for our being. We are sure that this library is coming. From what source we do not know, but the library is a need and our experience has taught us that when a need is once recognized it will be met.

Now, the educational section of this Centre offers you all that it has. The old Spanish greeting, "This house is yours," is literally true in this place. Take what we have, give us of yourselves and both will be enriched.

Mr. Jones:—I already begin to have the delightful feeling of a man up a tree looking down on things going in which he has no part. It is delightful for me to have heard the first words of greeting to you, my neighbors of this Oakland neighborhood, spoken by the lay workers, Sumner Sollitt, the Chairman of our Board of Trustees, Mrs. Wm. Kent, the sympathetic force back of our charities, Mrs. G. F. Shears, the directing head of our many-handed educational work. And now, friends, that these laymen and laywomen have said their words of greeting to you laymen and laywomen of all the parishes round about, and you, the leaders of such parishes, the teachers of our children and the directors of our industries, representing here on this platform the toiler and the scholar, the teacher and the preacher, it is my pleasant task to turn you on and see with what expedition I can pass you in review before your own people. I assume, friends, that the Baptist and the Methodist, the Episcopalian, the Unitarian, the Jew and the Catholic, the Salvation Army, the Oakland school, the Forrestville school, the Wendell Phillips school, the Hyde Park High and the Cable Car Literary and Athletic Club—I assume that you have a representation here in front and that, when you are on this platform, to a degree you are speaking to your own. Emerson said, "I dip my pen in the blackest of ink because I am not afraid of falling into my ink bottle." That is the spirit in which these brethren come here tonight; they are not afraid of losing their individuality, of missing their grip on things they hold in severalty. Tonight we are here in the interest of the things we hold in common. I have only one more request to make—that you will not talk too long and that you will talk somewhere within the range of this machine in front. It is a harmless one, but it is more than the ordinary reading stand. I have not yet learned to say the word with great ease,—but here is an acousticon. It is wired so as to bring sounds to the deaf. Back in there somewhere are people who are permitted to hear what they otherwise would be unable to hear, and for their sakes I ask you to train yourselves to speak within range of this harmless thing. It does not carry destruction but inspiration and love.

I know not where to begin and so I will begin nearest home and ask my long time co-worker, who is engaged with me in trying to shape the same material for the benefit of this community and this country, Miss Ripple of the Oakland School, my nearest professional worker.

(The speech of Miss Ripple will be printed later.)

Mr. Jones:—Traveling southward in our itinerary tonight I come upon the Melville Fuller school, which also represents a common constituency. I have a note from Professor Lewis, Principal of the Melville Fuller school, regretting his inability to be present on account of illness in the family, but he puts in the word which shows what our teachers are thinking of in connection with Miss Ripple's plea. "Beautiful school buildings built with public money, decorated by the generosity of the people of the district, and closed to the owners. It is worse than pitiful, it is ridiculous."

Again traveling southward, but not going out of our district, which has been the center and source of much inspiration, Miss Holbrook will speak for the Forrestville School.

(The speech of Miss Holbrook will be printed later.)

Mr. Jones:—A great American ecclesiastic and philanthropist said perhaps forty years ago that the destiny of the child was determined before he is twelve years of age. We preachers have been in the habit of saying something like that very often, but out of my experience of a quarter of a century in Chicago

I feel as though that dictum needs modizcation. Thus far we have heard from the representatives of the grammar school; their work is profound, but there is a crisis, a critical period that is just beyond the line of the grammar school. The high schools of Chicago have hard and high tasks before them. Professor Smith will speak for the Wendell Phillips School.

Mr. Spencer Smith, Principal of the Wendell Phillips High School:—

Ladies and Gentlemen—Wendell Phillips himself said that many Irish bulls were of great descent and that Nero had a ring by means of which he could see all that was going on in the mighty Coliseum, and that Dr. Abbott in his museum had a signet ring upon which was engraved that which was invisible to the naked eye. Nothing new under the sun. The child, Wordsworth said, is father to the man. Nothing new under the sun unless it be one's own boy. He is always new. And in this era of child-study and the study of adolescence we are coming upon problems, problems, problems, ever old, always new. Now we believe in the fullest development of our boy and of our girl,—physical development, intellectual development, ethical or spiritual development. We have provided through our gymnasium and physical directors for the physical development of our boys and girls, and through our school curriculi we have provided for the intellectual development of our boys and girls. But there seems to me to be one line of development that needs developing—the ethical or spiritual, the social. President Hadley in a recent article mentions three mental types,—the scientific, the literary, the social or the man of affairs, and he goes on to say that when you have trouble with your boy, when he is not scientifically inclined, when the literary does not appeal to him, you must not be discouraged. He cannot see the relation of algebra to a business transaction; he does not see the use of grammar as technically taught. And then he asks that our teachers be such that they may give an inspiration to this boy, to this girl; that they may not give only facts, that they may not give impressions only, but that they may be able to show relations. But there are other ways in which this boy may be developed in our school life. We have our dramatic organizations, our musical organizations, our athletic organizations, and in these and other forms of school organization the boy and the girl are taught to depend upon themselves, to look to themselves, to develop themselves.

Merely a hint; these problems are many, and it seems to me that we not only felicitate the Abraham Lincoln Centre and Mr. Jones upon this grand work, but we can congratulate ourselves that we are placed in an environment that is going to help us solve some of these questions, some of these problems. May we not have in connection with our high schools and our elementary schools neighborhood meetings, if you please, in which the people here gathered may take part? Fathers and mothers joining hands with the teachers in the social relation in our school life, to study these great problems together. If you have seen Stanley Hall's "Adolescence" you will realize how great a study this is. These are two immense volumes of problems to be solved. I hope to see some of you soon over at the Wendell Phillips in consultation with teachers in an endeavor to get at the bottom, the foundation, to enable us, if you please, to raise your boys and your girls to higher levels, to a better life. It seems to me that with the air of Concord and Walden Pond, there is a breeze sweeping over us in this place. I congratulate you again upon having as your leader one whom I feel we might call the "Sage of Tower Hill and the Abraham Lincoln Centre."

Mr. Jones:—I do not wonder that Professor Smith found it hard work to stop; he had such a good chance at you. If I know myself, I will try to give him as many chances as possible.

Professor French of the Hyde Park High sends regrets, but as I understand it Professor Hill was to be here to say a word. Professor Hill not appearing, Mr. Jones continued:

The crisis in modern life is not passed even when the high school is passed, and there are problems which can be solved only out of school hours and out of school years. I am in the habit of saying in trying to justify the Lincoln Centre that we put our hand here to the north of us and put it on a great industrial community, a crowded, toiling population; we put the other hand out to the southward and put it on the high-steppers of Kenwood; it is our business to mix these elements, and tonight I am very glad to invite to this platform a representative of the toilers. I want to present to you with great pleasure, James Lee, President of the Cable Athletic and Literary Club.

Mr. Lee:—Ladies and Gentlemen—You will have to excuse me; I never made a speech in my life. But the members of my club are glad to take advantage of any kindness of Mr. Jones; they will appreciate and take an interest in the library, of which we have heard much. We have a club room with a small library, athletic sports, gymnasium and other amusements, that keep the boys interested when they have leisure. I want Mr. Jones to know that if I can do anything to help him I will be glad to do it.

Mr. Jones:—We have toiled for twelve years for this building of brick and iron and mortar, thinking it was a necessary tool for social elevation and material regeneration. We are sometimes rebuked by some of our fellow citizens who have believed that in the temple not made with hands it is possible to work for the amelioration of society and the elevation of the individual, and so we are glad to welcome to this platform tonight our neighbor and co-worker who goes to meeting by going out of doors, Captain Addison of the Thirty-fifth Street Guard of the Salvation Army.

Captain Addison:—As I sat here, ladies and gentlemen, I could not help but think of how the human body is made up of so many different parts. My eyes cannot do that which my ears were made to do, nor can my ears do that which my eyes were made for; my feet cannot do that which my hands were made to do. Just so it is in this great city; there are different churches, different organizations; each has its part to play toward the betterment of mankind, towards the furthering of God's kingdom, towards pointing men and women towards a better way to live. I do not suppose any of you need an explanation as to the work of the Salvation Army; I think the work speaks for itself. Brother Jones spoke of our outdoor work. As you will readily see, a great many of these people never think of entering a church or of attending any sort of religious meeting; if they will not come to the service, we believe in taking the service to them. As all of you know, the saloon, the dance hall and all of those places offer every inducement to amuse the people; they advertise in order to attract the people's attention. Consequently, in order to attract the churchless people, in order to catch the ear and eye of the churchless people, sometimes it is necessary to go out of the ordinary manner of church work to take the gospel to them. So you find us upon the street corners preaching the gospel of Jesus Christ to the men and women we can gather around us. Wherever sin is, there I think you will find our people; wherever hunger is, there you will find our people endeavoring to relieve not only the physical needs but the spiritual

also, and so in all things working together for the one aim and hope in view, and that for the salvation of souls. And so as I said, each has a different part to play, so also has each and every organization their certain work. Tonight I am sure I can say on behalf of the Salvation Army, God bless Abraham Lincoln Centre, for I feel that it has a place, that it has a great work here. I am sure that the spirit that is in Abraham Lincoln Centre is the one which says:

If any deed of mine can make some brother's load the lighter,
If any word of mine can make some brother's face the brighter,
God help me do that deed today, lest waiting 'til tomorrow,
My brother should have passed away and mine be the greater sorrow.

MR. JONES:—Bishop McGavin of the Church of the Holy Angels cordially accepted an invitation to be here tonight but this afternoon I found that his lack of health had carried him out of the city, but his associate and brother assured me that there would be a representative here tonight to speak for the oldest of the Christian fraternity as Captain Addison has spoken for one of the youngest.

Here we have a file of preachers. You know it is a good deal easier to make a two-minute speech in five minutes than to make a five-minute speech in two minutes, but we want to hear from all of you. I will read a line from one of my oldest neighbors who once incautiously spoke of himself as the "Dean of the neighborhood ministers," W. P. Merrill, who has toiled here day by day for some fifteen years.

"I shall think of you and shall rejoice with you. May all good things be yours, and may God make you and your building a mighty blessing to our whole community. I am glad so fine a means of service as your church is in our community."

This line is from one of the speakers, readers, I think they call them, of the Christian Science Church in the neighborhood, regretting that absence from the city will prevent his being present.

We might as well begin anywhere and reel them off. We will begin with Stolz, the Israelite, in whom there is no guile.

DR. JOSEPH STOLZ of Isaiah Temple:—Mr. Jones, Ladies and Gentlemen and Friends—When Isaiah Congregation was formed about ten years ago it received no heartier welcome on the South Side from anyone than it received from Mr. Jones, both from his pulpit and from the platform of our congregation. When about five years ago our new temple was dedicated there was no one who spoke a warmer word of greeting and extended to us a more delightful congratulation than did Mr. Jones, both on his own behalf and that of his society. I wish that I could this evening extend to you just as hearty a greeting and congratulation as was then extended to us. With all my heart I congratulate Mr. Jones and this All Souls Church or Abraham Lincoln Centre, whatever your name may be now; with all my heart I congratulate you upon this achievement; I rejoice that you have lived to see your faith and your faithfulness so largely rewarded. I trust and pray that Mr. Jones may be spared, as the old Jews expressed it, until he will be at least one hundred years old, so that he and his family may get the richest joy and blessing out of this beautiful home for which they have labored and prayed and thought so anxiously and so patiently these many years. And I trust that as they will be spared from day to day and from year to year, the ideal, the real Lincoln Centre will approach more and more closely to the ideal Lincoln Centre, of which you have thought so much and for which you have worked so hard and made so many sacrifices of love and money and strength and thought. This is an inspiring scene that we witness this evening, having so many different denominations represented on this platform; we have become so used to this kind of thing, by reason of the pertinacity of Mr. Jones, that we hardly realize any more what an unusual thing it is. Last year a great French historian and sociologist came to America to study American conditions. Upon his return he delivered a lecture before some society in Paris; that lecture reached us during the past week. I was extremely interested to read therein that Mr. B. calls attention to the great religious toleration that exists in our country and he describes it in this way. He says members of different denominations, even ministers, fraternize in a way that would scandalize the European. Now, if Mr. Jones has done anything in this country I think he has done just this one thing—he has prevented the American people from being scandalized any longer by seeing many different denominations represented on a single platform. I think no man in this country has opened his pulpit so freely to ministers of different denominations and especially to Jewish ministers, as Mr. Jones has. I think there has no one in turn spoken in as many synagogues and whose word is so delightedly heard in so many temples in all parts of this country, as is the voice of Mr. Jones. Both by word and example he has shown what an ugly and stupid thing every kind of prejudice is. I rejoice that some Jews of this city have come very lovingly, willingly, generously, with their whole hearts and souls, to give a little financial assistance, so that this structure might be finished a little sooner, and Mr. Jones should get the pleasure of it a little longer. As Mr. Jones said at the outset, this movement does not mean that we should be disloyal to our respective interests and congregations. I notice with a good deal of pleasure on this platform some busts that I always looked at with pleasure in the building across the street. I see here proverbs and quotations that I always admired on the other side of the street. I notice that in your dedicatory services you repeated here the very same exercises with which you organized the first All Souls Church. I notice from the top of this building the same flag flying that I used to see on the other side. Now, if you think it worth while to preserve these traditions; if you think they are not fetters, but wings, to you, an inspiration for the doing and thinking of something higher and better in days to come; if they impress upon you the continuity of your work and make you realize that after all this society is but a continuation of the other, and you want your children and your children's children to feel and realize the same thing, you certainly would not blame the Jews that they should wish their traditions to be transmitted to their children and their children's children, because that can only be for their good and for the good of humanity; an irreverent son, a bad citizen. A disloyal member of his people will not, by reason of this irreverence, badness, disloyalty, become the better, a lover of mankind or of humanity at large, no matter how full his mouth may be at all times of the words "fatherhood of God" and "brotherhood of man." The more loyal we are to our own homes and our own traditions, the more loyal we will be to humanity at large. The more we love our own the better able will we be to love others also. But the great danger is that we will love our own so much that we will lose sight of the fact that others may cherish the same things that we cherish. That is one reason why I rejoice in the completion of this building, because I know it stands not only for the things

that separate us, but for the things that unite us all. I am glad that the structure is as high as it is.

We should never forget that more than the things that separate us are the faiths, the truths, the hopes, and the loves that ought and might and can hold us together. The old rabbi said that the synagogue should be the highest building in the whole city, so that the people might see it all the time and might be thinking all the time of that for which the synagogue stands. Therefore do I rejoice again that this building is so high that we all can be reminded whenever we look upon it from near or from the distance, of the great things for which it stands; that Abraham Lincoln as well as Abraham Lincoln Centre touches us all, whether or not we are members of this society. It is for this reason that I once more extend my heartiest greetings and congratulations to Mr. Jones and to the members of this society. I hope that all the joys you had in the building across the street will be duplicated here; that the triumphs you had over there will be intensified on this side of the street, so that the word of the old prophet will also be fulfilled here; that the glory of the second temple will surpass the glory of the first.

Mr. Jones:—Our field is bracketed by Mr. Pulsford, whose place of business is to the north and to the south of us, but his constituency is with us and around us. I next have great pleasure in asking my friend, Mr. Pulsford, to speak for the Church of the Messiah and the Unitarian constituency in this city, so dear to me and to many others.

Mr. W. H. Pulsford:—Mr. Jones and Friends—Jones is right in the middle of us, speaking for my people. And he is not only so physically, but if he could get into the hearts of some of us he would know that he is there in the deepest spiritual sense, not only in the center of us but of most folks who know him. I am only here to say one word of our gladness. A pretty good thing this. I have a good double-barrel excuse—I am at present down in New England, a thousand miles away—was yesterday—but this was too good to let go by and I am here only for a moment, not for Brother Jones's saks, but for mine. I want to share in the rejoicing, in the things which have come to pass. I want to feel that it is mine and yours and everybody's as well as his and that we will in a measure owe it to him that this wonderful realization of something of which we all dreamed, this great holy catholic church, has come true. Some say, "How original! it is not like a church at all; it looks more like a department store." Friends, it is not original; it is an imitation; it is an imitation of an idea; it is a mere copy of an dea that Mr. Jones got into his head and managed somehow or other to get into other folks' heads. The idea is not original either; it is God's idea. The dream is an imitation of the dream of God and the building is an imitation of the dream; it is a copy of an idea that Mr. Jones got into his head and we have come here not to celebrate the end of a journey, but to stand together, dreaming a great dream, like people who have come to a larger way. It is only a beginning and we are going to learn little by little. We are to reach out and out as the great living dream incarnates itself in the catholic church of the eternal. I cannot tell you in two minutes or in five minutes or in fifty minutes—cannot begin to tell you how glad we of the free churches are for this great free church and the great heart of the great boy who stands at the center of it and is inspiration to those of us who know him and love him, who dream with him some of his dreams. We wish him God speed with all our hearts.

Mr. Jones:—A few years ago when the Baptist church across the way was dedicated the hospitality of the Pastor asked me to speak on the platform, and as I went up and down he confided to me afterwards that I made him nervous for fear I would fall into the baptistry. I did fall into the baptistry far enough and deep enough to find, as I expected, human hearts were kind and loving, however they may interpret the rites and the rituals. And so it is with great pleasure that I can have with me on this platform the newest brother, I think, in this company tonight—Dr. Tuller, of the Memorial Baptist.

Mr. E. P. Tuller:—How Mr. Jones expects us in a few minutes to embrace such an opportunity as this or give expression to such a great momentous fact as we are celebrating tonight, I cannot see. To me it is a moment of greatest magnitude; not only locally in regard to this district, not only in regard to Chicago, but in regard to world wide movements and thought. Mr. Jones may for the moment out of his simplicity of heart and his natural modesty think only of the simple things he has in mind for the benefit of humanity. But we realize that this building stands for a conception of a great and magnificent mind, of a noble and devout character, of a loving and tender heart. We come here tonight as Pastor and people of the Memorial Baptist Church to express our heartiest congratulations, our most earnest wishes, and our expectancy that this building and these hearts that are embodied here will be for a magnificent blessing for humanity as represented in this district. We congratulate Mr. Jones; we are in fullest sympathy with him, and we rejoice that this building is here to give expression in a concrete way to the work of God in this community. We will honor this man; we already love him; we rejoice in him, and expect in the future that all the expression of his noble mind and heart will be for the richest blessing of all this community. And we wish to cooperate in this grand and splendid service. This building stands tonight for the love of humanity. It is the expression all the way through, from foundation to the flag on the top, of love to fellow man. Out from the heart, out from the depths of his soul has come this expression to all this community round about; here is love for our fellow man. This building and this work is expression of help for humanity. This building and this work says to the men and women of this community, We want to let you into a good thing; we want to bring you into touch with all that is uplifting and helpful in the work of God and of man. This work also is an expression of the unity of man in the service of humanity. When men go fishing it does not make much difference about their theology, their politics or their social condition. The millionaire sits beside the man who has not a penny to his name and they enjoy fishing together; the democrat and the republican, I think even the prohibitionist and the socialist, can sit together. So when we are united for the service of our fellow man we are not likely to look into each other's faces and ask about theories, but we are likely to take hold of hands for the common good of our fellow man. This night is significant. May this be but the beginning of a greater and larger work with such a spirit that the men round about us whom we seek to win will feel that our service for them is not in the way of antagonism, that we would crush their lives, but in the spirit of loving fellowship that we may lift them up to a friendly and more useful existence. May we act together in the spirit of that man whom Mr. Jones honors and loves so much—in the spirit of Abraham Lincoln, for whom this Centre

is named, with malice toward none, with charity for all, with firmness in the right as God gives us to see the right, to finish the work upon which we have entered, to bind up not the nation's wounds alone but the wounds of humanity.

MR. JONES:—There was a time when it seemed almost as though we would have the Lincoln Centre ready last Christmas. The Rector of St. Mark's Episcopal Church and a committee of ladies called on us and were determined to hold their annual bazaar in the Abraham Lincoln Centre. It has always been a regret to me that we could not be ready in time. Brother Wilson did his best; his intentions were good and so were mine. We could not welcome him last December, but we do welcome him and his tonight.

MR. WILLIAM WHITE WILSON:—Ladies and Gentlemen—It is with great pleasure that I respond to the courteous invitation of Brother Jones to be here tonight, and I count myself happy to be one in this grand symposium of literature, philosophy and religion. It is true, as Mr. Jones has said, that we made an attack upon this building last November, thinking possibly it would be in a condition to offer us an opportunity of holding a demonstration that would be a fitting start to the good work to be carried on here, and it would also be a great advantage to ourselves.

Brother Jones refers to our good friend, Mr. Merrill, as being or claiming to be Dean of the clergy of this neighborhood. I should like to remind Brother Merrill that I antedate him and that next to Brother Jones I stand first among the clergy in this region. I have had the good pleasure and the experience of seeing many come and go in all the different houses of worship here, but Brother Jones and I have held on steadily for the past 16 years, and I congratulate him that his steadfastness, his perseverance and his patience have been crowned at last by this glorious settlement. It is a happy thing that we meet tonight upon what we may call a neutral platform. We need in this neighborhood some fine large building of this character, where meetings and entertainments might be held from time to time, without inviting anything like compromise of the greatest principles which we hold. This neighborhood needs that great auditorium. Here we can come from time to time and avail ourselves of the opportunities so kindly offered and make this a Centre for the neighborhood, for the good work which Brother Jones carries on and also for other good work such as we cannot conveniently accommodate in our different church buildings. We all feel that we need some such place as this that will permit of the good work we are all striving to do. Here we can come, entertaining our own views and yet in harmony and good will carry on the work permitted to us. And then we come here upon what we may term common ground, which has been so beautifully emphasized. With all the various avenues through which we are laboring to accomplish good, we have certain common principles which we are advancing, and we may say the welfare of mankind is the greatest motive. In promoting the welfare of mankind we bring an emphasis to bear upon what we call "human brotherhood." The brotherhood of mankind! How much it means! We need to emphasize it in every way; to bring it forward more distinctly and to make the hearts of men respond to that great sentiment of brotherhood which alone will dissipate prejudice, ill will, rivalry, jealousy, that bring about contests and disputes between people. We want in every way to advance a spirit of brotherhood that will take in not only those of this community, but of all lands and bring those who are contending so bitterly to see that we are all children of one great Father.

That noble statesman, perhaps the greatest of modern times, Gladstone, said some time ago, "The world will never be conquered by the general or the admiral but by sympathy," and I think we are learning that lesson more truly today. The world is not to be conquered through the war and the conflict that blot the pages of history but through the sympathy and the love that come from the consideration of our own interests. It may be that the strikes bring the people together, emphasize the words of various nations and classes, but these things do not promote the welfare of the world. It is the sympathy we find thereby; the interest in one another that is brought to bear through these hard experiences that make us love one another; it is sympathy that we want. Here we can come and get instruction, direction, illumination. In all the struggles through which we have to pass we are to be shaken out of our narrowness and selfishness. Notwithstanding advantages of the ages, the intelligence that prevails today, the general good will, there is much of selfishness that holds back the progress of that which is good. It is easy to be self centered. As I hear these beautiful words, see this grand audience and appreciate the opening and the dedication of this great building, no one who has gratitude, the love of God or of his fellow man in his heart can be unmindful of the opportunities for doing good. As the poet has said,

Let me live in my house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they are strong,
Wise, foolish,—so am I.
Then why should I sit in the scorner's seat?
Or hurl the cynic's ban?—
Let me live in my house by the side of the road
And be a friend to man.

MR. JONES:—I do not know a golf ball from a ball's bluff; my people always kindly pardon my limitations on the athletic side. I have been greatly encouraged and re-enforced and steadied by a football parson; I have been able to find my bearings better since Brother MacDonald has assumed the pastorship of the Oakland Methodist Church. The one perplexity in the Lincoln Center scheme which was too much for me, the provision which we have made in the upper story for a gymnasium, he has kindly promised and offered to come forward and help me solve. But my indebtedness to the Oakland Methodist Church is not only to this football playing parson but to many courtesies which the above church has shown to the church that worships in the small building. Over and over again that church has received our overflow and now we are in a position where we hope we may pay back the compliment from time to time.

MR. J. H. MACDONALD:—Ladies and Gentlemen—I am reminded of the introduction that President H——— of the Baptist Theological School down in Newton once received, his son having won the tennis championship of the United States some time before. Dr. ——— was introduced as the father of the tennis champion, Fred H———. No doubt the father felt very much honored to have such a son! I have not the least doubt about it in this athletic age.

I am very happy to be here tonight, and I am sure you will appreciate the effort I made to be here when I tell you that I almost had to break out of prison in order to get here, and that is the simple truth. In my haste to get here my friend's automobile exceeded the regulation speed and arrest followed.

I did not mind the arrest so much as the mean way in which the man did it; he did not even have a blue coat on. I did not mind the fine so much—twenty-nine dollars—my friend paid that.

I am very glad to be here to extend a cordial wel-

come and my word of appreciation to the great movement that has been undertaken and consummated by All Souls Church under the leadership of its antique ————. After hearing Brother Jones and Dr. White I almost wish I was an antiquity myself. We need one another. We are friends—that is, he and I are—and I think we always appreciate the need of each other in this world. No matter how great a man gets he sometimes realizes that he needs very small people. Even though you have raised this tower, not exactly a tower of Babel, though one might think so tonight, you still may need the help of us poor Methodist people struggling over on the other corner; you have needed it in the past; you sit on our chairs; we sometimes have our lunches sanctified by eating off of your tables; it does not interfere; we enjoy it; I think it adds a little spice to the lunch. We need one another; that is the reason we are here tonight. We are quite dependent on one another in this world. I think it pays us to be courteous, to be kind. We have always received kindness at the hands of All Souls Church. No man could be more courteous in his relation to us than Mr. Jones has been. It would be showing a very poor appreciation of that kindness in not extending a word of welcome; you will readily understand that I appreciate the situation. We believe in conversion over there and we know you do. I was asked, Are you not afraid that the All Souls Church is going to hurt you? I said, No; we are going to use that. If you can be of any benefit to anybody you can help us; if it is of any use to anybody it is of some use to us. May the Lord bless you, Brother Jones.

Mr. Jones:—"K. A. M." is the mystic sign of the Brothers of the West, one of the oldest Jewish societies on the South Side.

We will listen to Dr. Schanfarber.

Dr. Tobias Schanfarber:—I believe the one point that has been emphasized here this evening is that there are different roads and that every one of us has a chance, if our life is so lived, to enter the kingdom of heaven.

The other evening when Brother Jones graciously passed over Rabbi Stoltz and myself he said we were like the poor, whom we have with us always. He gave the more correct statement when he said this evening that I am new in your midst. But after all I come to you as the newest Rabbi of the oldest Jewish congregation not only of Chicago but of the entire northwest. I come to bring to you the deep felicitations of our hearts at the consummation of your most cherished hopes. Though new among you, I had heard of Jones even when I was in the East and in the South; I had heard of the good work he had been doing and it did not need my coming among you to learn the excellencies of his heart and mind. Because of his progressive spirit he has been called a crank. Now I believe it was George Francis Train who said, "It takes a crank to move the world," and that is the kind of a crank Mr. Jones is; he is trying to move the world. I believe I voice the sentiment of all here present when I give expression to the thought of Moses of old: would that all the people were cranks such as Jones is. Because with his moving spirit, with his attitude toward the things of life, with his endeavor to better humanity—if we were all possessed of that spirit humanity would move on to greater glory and to grander achievement.

Mr. Jones next introduced Rev. Willard Thorpe, pastor of the South Park Congregational Church.

Willard B. Thorpe:—As I listened to Brother MacDonald I was glad to know there was another man

I presume all the proper things have been said about the building, about the interest the community has been taking in this mighty fortress which has been reared on this corner; I suppose among other things the meaning of this architecture has been spoken of, for I think something Ruskinian has been wrought out here and that we shall see hidden meaning in these square walls. But the two thoughts that I want to express are these: I see in this building a great series of blessings and of service to this neighborhood. I believe it is going to be a great thing for all of us. I believe that the church which is enshrined here will be drawn nearer to all our hearts. This is a day when the church is varied in its philosophy and its service, and that church draws nearest to the people that places itself in the midst of a great work of humanity, and in this respect All Souls Church is leading in this neighborhood. But we feel that this building and this enterprise is vastly more than All Souls Church, and I want to emphasize what Brother MacDonald said—that I am sure the pastors of this neighborhood will be glad to have their people come to this building, enter these classes, engage in these lines of work being done here. We shall not lose any of them from our churches and they will bring back much of good. It is going to be a great help to all of us in our own work and we shall want to really do it and to have our part in it.

The one other thought: I feel that at last a really great personality has received its fitting tabernacle. I believe this neighborhood is not unaware of the fact that one of the few really great men of Chicago resides here. Whether we agree with him in politics, in religion or in anything else I believe there is a growing recognition in this neighborhood of the essential greatness of Jenkin Lloyd Jones. As we passed that little house across the way I have often felt that a big man dwelt therein and that it ought to be a bigger house. This is a great building, but it is not too great for the man who is in the center of it. I look forward to years of increasing service and usefulness. I pray God that this same man will stand here and that this will become his monument, as it will be his monument throughout the years to come. It seems to me this must be a week of great personal rejoicing. I congratulate Mr. Jones upon this self-expression which is involved in the completion of this enterprise, and plans and hopes and ideals of years which he has been working out. This his church and other ministrations have found expression in this building. It is a great thing that we celebrate tonight. It is the crowning achievement and the entrance upon the crowning period in what I believe we shall recognize some day as a really great life. So I extend my hearty congratulations and good wishes to you all that we enter into the enjoyment of tonight.

Mr. Jones:—Among those whom we invited I miss the pastor of the Forty-first Street Presbyterian Church. (But Mr. Covert was in the audience and happily responded.)

Mr. Chalmers Covert:—I simply want to say, Mr. Jones, that you remind me of the farmers among whom I have been brought up; you look like one to start with. When there is anything good going they divide up. Mr. Jones is like those farmers whom I know and love and I could not pass a higher compliment on him. I did not mean any slight.

I consider this a happy occasion. I like the unity here. I believe Mr. Jones stands for it and so do we all. I believe that where the right kind of religion is the unity stands. The unity of this meeting is a most delightful comment upon the growth and worth of

Christian charity that is taking possession of our great country. This whole building and all it represents is a type of the new day and the new life and we are all glad of it.

Mr. Jones then read a brief description of the purposes to which the different floors of the building will be devoted and their needs:

THE ABRAHAM LINCOLN CENTRE.

*Basement:*
- Engine room
- Toilet rooms
- Two dark rooms
- Magazine dispensary closets
- Old clothes closets
- Manual training room
- Boys' game room
- Clay modeling
- Wood carving, etc.

*Main Floor:*
- The Hill reading room
- A library to be named
- The Unity room
- Reception room
- Nancy Hanks room
- Office
- Two cloak rooms
- Pastor's study

*Auditorium Floor:*
- Auditorium
- Organ loft
- Rest room
- Picture room

*Fourth Floor:*
- Club rooms
- Arché Club
- Oakland Culture Club
- W. H. Colvin
- Browning room

*Fifth (Resident) Floor:*
- Parsonage
- Colonel Davis guest chamber
- Resident workers

*Sixth Floor:*
- Gymnasium
- Domestic science

*Installations:*
- Carpet committee
- Kitchen "
- Toilet "
- The plants
- The tablets
- The flag
- Etc., etc., etc.

*Needs:*
- Endowment for library
- " " manual training
- " " bowling alley
- " " swimming tank
- " " maintenance fund

The large audience was dismissed with the reading of the poem printed on our front page, with a word of benediction from the pastor, after which neighborly greetings, refreshments and an inspection of the building followed.

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## The Wednesday Meeting.

The Congress opened Wednesday morning, May 20, with Dr. Hirsch presiding. The audience opened the session by uniting in the Lord's Prayer. Then came an informal hour of greeting from the various cities and congregations represented by those present. Words of good cheer and congratulation upon the completion of Lincoln Centre and messages of heart-sympathy with the spirit of All Souls came from the peoples represented by Miss Mary Andrews, pastor of the Universalist Church of Kansas City; Rev. Daniel Evans, of the Congregational Church of Cambridge, Mass.; Rev. R. C. Bryant, of Rockford; Rev. G. E. Cooley, of Grand Rapids; Rev. Louisa Haight, of Benton Harbor; Rev. E. P. Powell, of Clinton, N. Y.; Mrs. Halbert, of Evanston; Mrs. Cora L. V. Richmond; Miss Ellen Lloyd Jones, of Hillside, Wis., who was accompanied by a band of twenty or more delegates from Hillside and Tower Hill, Wis.; Rev. Charles Ferguson, of Kansas City; Mr. Jonathan Plummer; Rev. Joseph Mason, of St. Paul Church, and many others. Keen interest in and sympathy with the work of the Congress characterized the enthusiasm of the hour.

Owing to a misunderstanding the scheduled speaker for the morning failed to appear, but one was almost glad that the address had to be placed as an extra upon the morrow's program, so interesting and inspiring was the delightfully informal discussion that filled up the remainder of the morning. Mr. Jones was repeatedly called on to give the meeting some account of the development of his plans and purposes into this their full achievement in Lincoln Centre, together with some statement of the ideals that it embodies. Mr. Jones reluctantly gave way to the enthusiastic pressure of the meeting. We include here a few of his remarks:

I think I can say, in the line of Mr. Powell's suggestion, that whatever has come to pass in this building has come as a result of an emphasis on the word and the spirit that has been in your mouths and your hearts here together. Gradually and slowly with the years it has been borne in upon me, as upon all my brothers, that the age of definition, analysis, and discussion must eventually give way to the age of synthesis, combination, and coöperation. As I look back over my ministry in Chicago, so far as I have been conscious of the things that divide and championed them, so far does it seem to me now that I dwelt on transient things, not necessarily unimportant; but so far as I have been able to emphasize the things that unite, the things that we hold in common, I have been dealing with things eternal. And the tender greetings that I and my co-workers received at the hands of those who, theologically speaking and according to artificial explanations of the past years, would represent at least distrust if not an antagonism, have been simply another overwhelming vindication of the spirit and purpose we have in mind. . . . Mr. Powell has just put his finger on the point to which I perhaps gave most conscious thought. Why did I call it the Abraham Lincoln Centre? Why did I not put it up in the name of All Souls Church, an organization of my own creation and one that gave me always cordial opportunity to stand for everything that I could or would? I think that Mr. Powell has answered the question. I had a feeling that there must be a new recognition of the near sanctities, and that that might be brought about, or a larger recognition of the present revelations, may I say, not abating one tittle the sacredness and sanctities of the past, but somehow some symbol that would bring inspiration and revelation down to date. I ran through the calendar of the saints in my mind; we worked it over for many years, and somehow there came a consensus of feeling among us that this new man of the West, who combined, in a degree that none of us yet realize, the prophetic elements, he who stood for the new order of political life and in his own nature embodied more than he or we can understand the teeming possibilities of America, must give the name to the new centre. I wanted a man who would represent national and civic interests, who has already outgrown all partisanship, who has already won his place in the hearts of the representatives of all creeds. I do not know why, I only know that I believed that All Souls Church would be the more church, the better church, for being environed in a building that typified this extra, this 'plus,' this additional factor, in the combinations that are to come. I hope and believe profoundly that what we have done here gropingly, haltingly, blindly, will be done better, much better by others in many places and not far away, not far away.

"There is always a suspicion that there is something in the message of this church and in the spirit of this building that is antagonistic to denominational interests. I do not admit that statement, but I do believe that the spirit of sectarianism is the scandal of Protestantism; I do believe that we have over-denominationalized ourselves. I do believe, and my neighbors here will share with me the humiliation, that although here are seven or eight churches loving one another, rejoicing in one another's work, glad to help one another, still for one reason or another, right here in this privileged spot, over there is practically a 'patch,' an active 'patch' of vice and corruption. The teacher told us last night that there are thirty saloons and the iniquities adjoining. I know that Brothers Tuller (Baptist) and MacDonald (Methodist) believe with me that it is a shame and a reproach to us. We all say, God helping us, we are going to find each other out first, and we think what we can do to better that. That is the kind of union we have tried to embody in these walls and this time. Civic morality, as I find it in this great city, is largely a question of heat and light. Thirty-ninth street corner has won out in the wrong way by virtue of its electric lights and the attendant glamor and glitter and attractiveness of it. And our seven churches have been black as night after certain hours, cold in winter time and closed in summer time, while people have been going to the bad around us here. It is a question of heat and light. If I had money to endow these churches, as I would be glad to, I would endow them all with the understanding that in an economic sense they waste the money in electric lights. Keep it bright and warm. Here is the civic problem. We Chicagoans are working it out. We talk much of our parks and our privileges, and Chicago has only four or five months at the utmost for park uses; it has seven months for indoor life.

Deplorable as is the lot of the Chicago child in summer, it is infinitely more deplorable in winter time if it is meagerly housed. The question is to make winter parks of our churches, make them warm and light and keep the doors open, and then the better life of the community will assert itself. If you will only help us to make this church blaze with light all winter and every corner of it warm all winter, then these women and men, the committees and so on, will put in their work."

After some discussion of the practical financial problems which the Lincoln Centre must face, in which

Mr. Powell, Mr. Gorton and Mr. Jones spoke, Rev. Mr. Tuller, of the Memorial Baptist Church, made a forceful plea for unity—a plea that voiced the spirit of the whole Congress from the very first word to the last, an emphasis upon the great common ideals and purposes, a slurring over of the elements of non-agreement and antagonism, a great outreaching for the common sympathies and appreciations. The spirit of broadest fellowship was the characteristic harmony of the Congress, echoing again and again through the addresses and remarks of men differing as widely as the poles in intellectual beliefs and traditional position. Rev. Tuller spoke in part as follows:

"We have been wanting unity, and we have thought that unity was going to come, perchance by your coming in with 'us,' whatever 'us' may mean. But here is the remarkable thing—that the unity has come by our all coming around you. There is no doubt about these practical questions; about the demand for the endowment for this church. It is going to come, too, in my opinion. Twenty years ago when analytic, we were divided and emphasizing the divisions; today we are synthetic; we are constructive. The liberal thought twenty-five years ago, it seems to me, was laying emphasis upon its antagonisms. But today we are coming together because the problems are one. We are reading the same literature. The books that are in your library are in my library. All of us today are reading the same books and studying the same problems. The thing that is going to make us strong, to be full of the development for humanity, is the fact that we are going to take hold of these fundamental principles and work them out. The thoughts in our mind are universal, thoughts that touch all human life. Twenty years ago the orthodox had everything cut and dried; today they have not; they are fundamental. So we are all on the same base; we are building up from the foundation, starting out with fundamental principles, all of us working on the same lines. We have learned from science, from philosophy, from every point of view that we can divine. We cannot find everything to perfection, but today we will learn a truth, tomorrow add a little to it, and in the course of centuries we will know more than we do today. The time may never come for completion. But twenty-five years ago certain people thought that everything was settled and that they knew all about it; now we know that there are a great many things that we shall never know, but our successors will add little by little. Now the problem is unification along practical lines. Today the great question is salvation in this world; never mind about the world to come; all we want to do is to inspire men now. That is universal. What we care about is this practical problem. Let us get hold of men's lives here; let us unite in the work here. This stands to me for unity, a practical Christian service for humanity. As we get more and more into the deep problems of human life we shall draw closer and closer together in this great practical constructive work."

Mr. Jones had spoken of the great controlling motive of Lincoln Centre, Mr. Tuller had spoken of the unity which underlies progress, and it was for Dr. Thomas now to voice the need for the great spiritual realities from which ideals like Lincoln Centre are born, and on which unity depends. He said:

"As I look at it today the need of this age is vision of God,—something that the Jewish people have always had, the God righteousness, the love that the prophet had some six or eight hundred years B. C., when the world was dark. And yet there was a time recognized as the periodicity of history—the days of the great prophets. A little later were the high days of Greek thinking, the days of Confucius and Lao Tze, the day of Buddha. New force came into the world; new powers of vision and interpretations of life came into the world. Christianity was another of these periods, some six hundred years later. Then came Mohammed. Nobody was asking for Christianity or for Mohammedanism, but out of the infinite reserve of life and that power that makes for righteousness, new things are born into the world. We must recognize the fact that God lives. We must recognize this fact—that while the past has been a source of power, it did not stop away back there. God was never so immanent as now. We are recognizing God in all these forces about us. What we need is a clearer recognization, the vision that will lift us up into the realms of the spiritual, that we will see the place of this moral struggle, and that it will not go down to the carnal, the worldly. That is the pathway that has led to the death of the nations—when they fail to recognize the higher—and that is the dividing line on which we are standing now. This is one of the new inspirations and they are coming everywhere, but the great problems of thought have to be rethought. There has got to come a unity of thinking. We are going to see that the philosophy of monism has its place; we are going to see that the material side of philosophy has its place, but much more. We are to see man as a spirit, and God as a spirit, immanent now. And while the Abraham Lincoln Centre is filling all our thoughts and hearts just now, it is a phase of the other part of these meetings—the Congress of Religion. It never looked so great to me as it does now; it is being reborn in me; it is the life of the Parliament of Religions to be rebaptized; it is the spirit of the oneness of man, the oneness of religion, and it is the only organized spirit in this country that recognizes the individuality and the personality of religion. We can shake hands with all of them, and there is nobody to pull our coat tails and say, Brother, are you not going a little too far, getting a little too liberal? The spirit of liberality must enlarge until it takes in all humanity, all of God's children. Why are we here this morning? Why are we as one heart? We are the greatest believers in the world, this Congress of Religion, there is less doubt in it today than in any church on earth. There is more optimism in it. We believe in the integrity of the rational and moral antecedents of man; that man is divine; we have visions of the infinite and we can work here today. We do not have to be catechised. We are here in the Emerson idea. We have to recognize the individuality, the responsibility, and the brotherhood of every soul on earth. Some people are afraid that somehow Christianity will be lessened, but if you will stay by the centres of thought and life, and live the life of Christ as many souls have in this world, you will not have to think of Christ as 'I am the Way, the Truth, the Life.' If you want to exalt the name of Christ you must exalt it from the inner vision of Christ.

"Now the religions of the East have looked to the absorption of man in God, hence the loss of interest in things here. Judaism and Christianity, and in this sense I recognize Judaism as a western religion, do not look to the absorption of men in God; we look to the coming of God into humanity. A man filled with the Holy Ghost was Jesus Christ, filled with the Holy Spirit. That means that we are all to be filled with that spirit, to be re-born from within. Now this Congress of Religion represents all this; it stands for it, and it recognizes as faith in certain stages all the past beliefs, recognizes them and those who cling to them now. We would not disturb any one in his or her personal belief, that is, the vision of God. Get yourself in sympathy with the universal. The Congress of Religion is the one organized body in this country that can shake hands with every man, woman and child in it and say God bless you! The next session is going to be much greater than this; we are going to become an organized spirit of power in this country. When we speak it is more than any party or denominational speech—we are speaking for humanity; we are speaking for that religion that in the nature of the case is eternal."

After several shorter words from Rev. Mr. Mason, of the St. Paul Universalist Church, and others, Mr. Jones invited the congregation to be dismissed by Mrs. Halbert, of Evanston, and at her request all joined in the singing of a closing hymn. Then came the noon recess and the cordial invitation for all to join in the social lunch together in the basement of Lincoln Centre. Not the least part of the warm, cordial spirit of the Congress was born in this breaking of bread together in the cordial atmosphere of All Souls. No denominational fences, lack of acquaintanceship, or natural reserve, could possibly resist the genial influence of the hour over the coffee cups and the spirit of good will and brotherhood. Doubtless many great thoughts were expressed, friendships formed, narrownesses a wee bit broadened in this fellowship.

I have said that a spirit of brotherhood and unity and a plea for the coming together and forgetting differences upon a broad platform of humanity was the prevailing note of the Congress. It is worthy of mention that it was upon the humanity underlying the unity that the emphasis of the Congress lay, and especially on Wednesday afternoon and evening. The pressing problems of the day, the social needs, the social wrongs and their solution occupied the thought of the speakers. Theological and philosophical speculations were forgotten, abstract ethics were ignored; the life of man, its betterment, its spiritualization, its purification and redemption from concrete evils was

the problem of the Congress. The afternoon and evening sessions gave us four papers dealing with vital questions of the day, all instinct with passion for humanity: "Social Reorganization," Rev. E. P. Powell, of Clinton, N. Y.; "The Church of the Future and Its Relation to the Working People," N. O. Nelson, of St. Louis; "Commercial Criminals," Rev. Daniel Evans, of Cambridge, Mass.; "We" versus "I" Ethics, Dr. E. G. Hirsch, of Sinai Temple. As all of these papers will, we hope, appear in full in UNITY we will not attempt to characterize them, except to say that their keynote was struck by Mr. Nelson in his sentence, "I believe in a world in which there are no *common* people."

After Mr. Powell's paper Mr. E. G. Routzahn, secretary of the Bureau of Civic Coöperation, opened the discussion. His remarks centered on the great opportunities of our age and city and upon the need of appreciation of the value of social centers, the church, the school, the library, the neighborhood organization. Mr. Nelson's paper was followed by a few remarks from Rev. Ferguson, of Kansas City. "The ideas in these speeches," he said, characterizing the preceding papers, "are the common heart." His own remarks touched on the ideals of "fellowship with all sorts and conditions of men" and "the comprehension of social problems in their most difficult aspects."

Altogether the sessions of the day were compelling in their interest, inspiring in their suggestions and human in their spirit. R. P. DOREMUS.

## THE HOME.

ALL CONTRIBUTIONS FOR THIS DEPARTMENT SHOULD BE SENT TO MRS. WILLIAM KENT, 5112 KIMBARK AVENUE, CHICAGO.

### Helps to High Living.

SUN.—It is the element common to all creeds which gives its central value to each.

MON.—Those that will not take have no right to give.

TUES.—But of all things if you fail or fall don't lie still because you are down—get up again for God's sake.

WED.—Righteousness is that condition of soul which causes the life to move along the lines of truth and duty moving according to the law of light—this alone places a nature in harmony with the central truth.

THURS.—We mauna hate, fer that ye ken's the hin-erin' o' a' things.

FRI.—To have what we want is riches—to be able to do without is power.

SAT.—That man shall be the eternal slave who says to duty "I will not."

*Selected from George McDonald by K. E. Taley.*

### The Children's Part in the Dedicatory Exercises of Abraham Lincoln Centre.

(We reprint this dedication exercise of the children on account of typographical errors in the printing of last week.)

After the dedication poem, read by W. D. Nesbit, ten of the Sunday-school children filed in from the right of the platform and in turn recited the following verses:

Worthy its name! O God, can we
Ask for this house we raise to thee
A finer test, a higher fame,
Than that it shameth not its name?
Broad as the deep and changing sea,—
Its corner-stone Integrity;
Simple as he,—as plain,—as true,—
O give us strength like him to do!
The flag he loved o'er it shall fly,
White-rimmed, since Peace is our ally;
And may through it his prophet name,—
To which each age brings added fame,—
Stand for the new Beatitude
Of man's eternal brotherhood.

A. A. O.

Will what our ballots rear, responsible
To no grave forethought, stand so long as this,—
Delight like this the eye of after days
Brightening with pride that here, at least, were men
Who meant and did the noblest thing they knew?

LOWELL.

Here the architect
Did not with curious skill a pile erect
Of carved marble, touch, or porphyry,
But built a house for hospitality;
No sumptuous chimney-piece of shining stone
Invites the stranger's eyes to gaze upon
And coldly entertain his sight; but clear
And cheerful flames cherish and warm him here.

CAREW.

No house can stand, no kingdom can endure,
Built on the crumbling rock of self-desire;
Nothing is living stone, nothing is sure
That is not whitened in the social fire.

EDWIN MARKHAM.

"Our country hath a gospel of her own
To preach and practice before all the world,—
The freedom and divinity of man,
The glorious claims of human brotherhood,—
Which to pay nobly, as a freeman should,
Gains the sole wealth that will not fly away,—
And the soul's fealty to none but God."

LOWELL.

"What is yon factory?" said a passer-by,
"Or warehouse, towering up athwart the sky?
What business is conducted here? What trade?
What company controls? What goods are made?"
It chanced the questioner,—the fate of few,—
Had asked his question of a man who knew,—
Proprietor, perhaps, for unafraid,
He said, "A factory, sir, where men are made."
So he. This is the factory, we the men,
When we are finished we'll speak to you again.

E. H. W.

Not a vain and cold ideal,
Not a poet's dream alone,
But a presence warm and real
Seen and felt and known.

ANON.

Within these walls may worship fill
Our waiting souls anew,
A present help within our lives
To make them pure and true.

E. E. MAREAN.

To aspirations then of our own minds
Did we appeal; and, finally, beheld
A living confirmation of the whole
Before us.

WORDSWORTH.

We give you joy, you builders of the temple,
We of the future greet you gratefully.
Whoever falters we will never fail you,
Your children pledge their love and loyalty.
And you, the Master Builder of the spirit,
On whom the whitening crown of years descends,
Who bore the noonday heat and toil of conflict
Undaunted, with the strength that courage lends,
We bring the Future to your waiting hand;
We *are* the Future, and we understand.

E. H. W.

Antiphonal singing from Gounod's "Redemption" by the Sunday-school children, seated in the two galleries, followed these recitations.

The feeling of unity, which was the strong feeling through the entire service, was increased by this participation of the children.

They sang with clearness, sweetness and spirit, and the congregation joined in the chorus,

"Lovely appear over the mountains
The feet of them that preach and bring good news of peace."

UNITY
PUBLISHED WEEKLY BY
THE UNITY PUBLISHING COMPANY
3939 Langley Avenue, Chicago
*Entered at Chicago, Ill., Postoffice as Second Class Matter.*

$2.00 PER ANNUM.

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## THE FIELD.

*'The World is my Country to do good is my Kingdom.''*

THE FRIENDLY AID SOCIETY (Warren Goddard House, New York), in its Thirteenth Annual Report, gives proof of a year well spent. The weekly programme suggests the kindergarten, where loving workers attempt to win not only the foreign-born alien ''but the moral and spiritual alien, and set him attuned to the Infinite;'' the boys' clubs, meeting afternoons and evenings, where boys learn self-government and hospitality the while their hands and minds are busy with drawing, basketry or the work of the literary club; the classes where you make your own shirt waist; the gymnasium and the dancing class for mothers (would there were more such); the work of the district nurse, bringing comfort and teaching cleanliness; the weekly sale of second-hand clothing and the Penny Provident Bank, where the saving of pennies teaches thrift and independence. More, there are the cooking classes for mothers and daughters, that win the interest of husbands and fathers; the nature story classes with trips to park and aquarium; and the outings on Spring Farm, where the boys ''camp out'' in the barn under the leadership of a man who understands, while the mothers and girls are cared for at the house. No special emphasis is put upon relief work, but ''what charity there is, is given in love and given plentifully'' in the belief that little given where much is needed fails to encourage and tends to pauperize. Coöperation and friendliness are fostered by the Inter-Settlement Debating League and the Game Contests. A spirit of responsibility and loyalty to the House is striven for. The membership tickets, issued for a small fee, are a help in this. The workers (many of whom, by the way, are paid) unite in testifying to a growing tendency to observe law, order, neatness and punctuality, and a ''kindly tolerance of the rights of others,'' as well as an increasing desire to help one another. Surely, here we find that which makes for character. L. A. P.

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